

BOSTON RECORDER.

NATHANIEL WILLIS PROPRIETOR AND PUBLISHER, CONGRESS-STREET, BOSTON, MASS.

SATURDAY, APRIL 21, 1821.

Terms, \$3.00 a year, payable in 6 months. To Agents, every 11th copy gratis. } or \$2.50 a year, if paid in advance.

THE JEWS.

Dependence of the London Jews Society.

LETTER FROM MR. TAUCHNITZ.

Leipzig, Nov. 7, 1820.

The chest announced in your first letter reached me about the end of June, was unpacked on an evening when Christian friends happened to visit. We joyfully congratulated one another on the possession of these rich treasures, and my heart was filled with thanks to the Committee of your Society, whose confidence towards an untried individual, can only be ascribed to kind recommendation. I was also rejoiced, when two of my most valued friends, Mr. Sander, A. M. and Student of Divinity, offered themselves, trusting in the Lord, to the sowing of that seed. The latter was obliged to leave the first day of the fair, during the members of the University have discovered distinctly the hand of the Lord, in the offer made by a young man, Hobschuker, a native of Bavaria, to make the distribution of the Hebrew Testaments and of Tracts, his only business during the fair.

On September 18, when the great day of the fair is celebrated, my friends made an attempt to procure for the Tracts among the Jews. They went to a small number of them into the Synagogue; and Mr. Sander shewed first Jew who stood near him one of his cards. He accepted it politely, and handed it silently to his neighbor, and so it proceeded farther and farther. Like an electrical stroke the distribution of that little stranger was felt in the spacious and crowded hall; all the Jews from every corner crowded about and in their eagerness almost tore the Tracts he had out of his hands. Full of glad tidings, the two gentlemen returned to my house, and I furnished them with as large a store as they could carry. They now visited the former some other synagogues, met every where with the same favorable reception, and in one of them they excited so great a sensation, that the Cantor requested them, to disturb their devotion, which however could not prevent the eager exertions of the Jews for obtaining Tracts. As the house of my father is situated in that of the city, where during the fair, the Jews reside, I could easily observe their behaviour; and it would be difficult to make my satisfaction, when in the days I saw almost before every small parties of Jews, with Tracts in their hands; or engaged in conversation that they had heard. Messrs. S. called as far as they judged convenient upon such Jews in their houses, as had found best disposed, and were inclined to find many of them inclined to Christians.—No wonder, that they were free from erroneous conceptions, and apprehensions, as to the manner of supporting themselves in the world. Mr. H. had marked the Jews which had passed through his hands with the number of his house; a Jew which did not fail to produce the effect, for he received so many notices, that the passage of the inn, which he lived, was often filled with Jews who wished to have those books, in which they expressed themselves, it was, that they must be baptized. They were even received from respectable merchants in town, to ask for communication of our pious Tracts for their conviction. By this time we had nothing to them of the New Testament; but having perceived among the Jews a great thirst after instruction, we directed their attention toward that sacred fruit, in a very few days I could have distributed my whole store, remembering your caution, I did it on extraordinary cases, and generally for payment. Many, especially Jews, have been found reading it with pleasure, and loudly expressing their joy. Though hitherto nothing can be seen of the real fruit of the seed, which is sown here, it must give true satisfaction to the Society, that so large and rapid a field, as Leipzig presents to the fair, can be cultivated with so much hope of success. For the conflux of Jews on these occasions is very great; and the notices I have collected, I can affirm, that in all directions from the towns of Holland, unto Russia, these Tracts and New Testament belong to the articles, which the Jews bring home to their families. They are further cultivated with patience and prayer, it can produce fruit, if not here, yet in other reformed Jews, as they are called, to introduce divine service in German instead of the Hebrew language, extended their influence unto the Professor and Canon of the University, who then was Rector of the University, and with great liberality, granted the hall where the lectures in Divinity were given, as the place of their

meetings. They were numerous attended, not only by Jews of all sects and nations, but also by Christians; and indeed the eloquence of the speakers from Altona deserved admiration. However divine revelation is not so much as mentioned in their sermons, and it is clear, that this novelty leads to nothing but pure deism: wherefore, in point of Christianity, little is to be hoped from these philosophers, as they call themselves, and one could almost wish to make them Jews again, before they can be made Christians.

I was sorry not to find among the Tracts, the German Reports of your Society in folio, of which we had received some from Berlin. As they were much asked for, I caused 2000 copies of it to be struck off in my father's office, to supply the want. Though after the receipt of the chest, No. 69, I have been provided again with a pretty large store, a greater number of Tracts is still desirable for the New Year's fair.

LETTER FROM MR. STARK, Secretary of the Silesian Bible Society, to the Foreign Secretary of the British and Foreign Bible Society.

Breslau, August 16, 1820.

There is a great stir among the Jews here. A Jewish schoolmaster here, tho' not yet baptized himself, is training up his pupils in the Christian religion, and several of his scholars have been baptized. Eight days ago a whole family of 6 persons were baptized. The name of the father is Lewald. Many Jews frequent the sermons of Professor Scheibel, who is a true Apostle, and fully master of the Hebrew. A Rabbi, of the name of —, who has heard the lectures of Professor Scheibel, quotes on Sabbath days the New Testament, greatly to the annoyance of the bigotted part of the Jews. But the younger people take it to heart, and are very eager to get the New Testament, and Professor Scheibel has disposed of his whole stock. He wishes much for a fresh supply.

A certain Mr. Julius Edward, a baptized Jew, who has studied divinity, preaches here at the church of St. Barbara, with great blessedness. Many Jews go to hear him, and the young among them would wish to be baptized to-day rather than tomorrow. But the fear of being disinherited by their parents, keeps them back; and they are only waiting the decease of their parents.

CHOCTAW MISSION.

From the Herald. Extracts from the Journal kept at Elliot.

Sickness of Mr. Fisk.

Sept. 3, 1820. Sabbath. Brother Fisk very unwell, though able to attend meeting. He was in good health yesterday morning, and laboured hard all day. In the evening, he went into the creek for the purpose of bathing; he was attacked by a chill as soon as he came out of the water, which has continued ever since, attended with severe pains.

4. Brother Fisk much worse; has a violent fever accompanied by severe pains.

6. Brother Fisk has a settled bilious fever, which rages with great violence, & is attended with alarming symptoms. Fearing that, as his disease advanced, he might be deprived of reason, he this day, with entire composure of mind, made his will, and settled all his temporal affairs.*

10. Our dear brother Fisk, feeling a little revived about noon, requested the family to be collected, that he might have the privilege of addressing them once more before he died. He first spoke very affectionately to the brethren and sisters; exhorted them to live together in peace and abound in the work of the Lord. Speaking of the dispensations of Providence towards this mission he said, "that notwithstanding they were dark and mysterious, yet the cause was God's, and therefore it would prosper; and that, tho' one and another might be taken from the field, yet their places would be supplied. He wished it to be distinctly stated to his friends, and the Christian public, that he never for a moment, regretted leaving his native land and engaging in the missionary service. He said there was nothing for which he wished to live, excepting that he might labor long in the cause. He then spoke to the hired men, and others present, exhorting them to attend to the great concerns of their souls; and assured them of a future judgment and the retributions of eternity. At parting, he again exhorted the brethren and sisters to be of one heart and mind. All these words in our family, and are entirely under our direction, excepting ten who live in the neighborhood, go home on Saturday, and return generally on the Sabbath morning. Fifty of the scholars now belonging to the school could not speak our language when they entered. These have all made progress in proportion to the time they have been here, and several of them now speak English fluently. Others, who have not advanced so far, can read correctly, and will

* Mr. Fisk gave his whole property, amounting, in his estimation, to about 800 dollars, to the Board, under whose direction he had been employed. Some articles, which he had carried with him to Elliot, he gave to that mission and school: his other property to the general funds. He had fitted himself out for the mission, at his own expense; and carried with him a set of blacksmith's tools, and various other implements

and one mind, and to let the love of God dwell constantly within them. He spoke of his confidence in the redemption of Christ; acknowledged his own pollution;—but said he trusted in the blood of Jesus for cleansing from all sin.

12. To a brother, who inquired after his health, brother F. replied; "I feel as if I was wearing out." Do you see any thing in this world worth staying for? "Not at all. If the Lord has done all that he has to do by me, I can go cheerfully." Then pressing the hand of brother J. who had been conversing with him, he said, "let the glory of God be the great end of all you do. With how much more satisfaction could I look back on my life, if it had been different in this respect."

15. This morning brother Fisk's symptoms appeared more favorable. He slept and breathed easily, and was more free from pain. This evening his sleep appears to be a lethargy, from which it is impossible to awake him.

16. About 9 o'clock this morning, the family were collected, as it was believed that our dear brother was near his end. Deep hollow groans, with difficult respiration, and a pulse scarcely perceptible, admonished us of his approaching dissolution. But, through the atoning blood of Christ, death to him had lost its terrors. When asked for what we should pray, he said, "only that I may wait with patience till my change come." In the afternoon, he revived and requested that a hymn might be sung. Though unable to join with his voice, his whole soul was engaged, and almost in an ecstasy, while he heard the 222d of the select hymns,

"While on the verge of life I stand," &c.

He was desirous that the time should come, when he might lay his head on the breast of Jesus, and breathe his life out sweetly there. He had often manifested a strong desire to see brother Kingsbury once more; and he said this morning he did know why he was spared, unless it was, that he might enjoy this privilege. About sunset brother K. arrived. He did not hear that brother Fisk was sick until last evening.

17. This morning our brother spoke with interest of the holy Sabbath, and hoped he might be permitted, on this blessed day, to enter into his rest. Tho' we had but faint hopes of his recovery, yet no exertions were remitted, which were judged to have a favorable tendency. In the evening brother F. lay several hours apparently in the agonies of death.

18. This morning our dear brother appears a little revived, which has again raised our hopes.

Death and Character of Mr. Fisk.

19. Brother Fisk is evidently wasting away, though apparently free from pain. Having naturally a strong constitution, he is continued much beyond our expectation.

About 11 o'clock A. M. he was perceived to fail rapidly; and it was soon evident that the change, which he had so long desired, was speedily approaching. He continued to breathe till about a quarter past 12 o'clock, when without a struggle or a groan, he sweetly fell asleep in Jesus. Blessed are the dead, who die in the Lord. We have no reason to mourn on his account. For him to die was gain. Ours is the loss. In all the cares, and labors, and anxieties, of this mission, the deceased cheerfully bore a large share. In laborious industry, in patient self-denial, in pious example, in holy and ardent devotion of soul and body to the missionary cause, he was pre-eminent.

The Choctaws, who came around him, said, "The good man was going to die, and they came to see him." To one of them he said, "Be not discouraged; God had a little work for me to do here, and I have done it, and am going to leave you. But be not discouraged; God will not suffer his work among the Choctaws to cease; he will send other men to teach your children."

20. To day with many tears, mingled with Christian consolation, we consigned the lifeless remains of our dear departed friend to the silent grave, there to wait till the morning of the resurrection. The friends of missions have much occasion to rejoice, that there has been such a laborer in the missionary field, and with us will long lament the loss we have sustained.

MR. KINGSBURY'S REPORT.

In our last number we published the closing paragraphs of Mr. Kingsbury's annual Report to the Secretary of War; which was made out, and forwarded to the head of that department, in December last. We now print an abridgement of some parts of the report, and large extracts from others.

This document begins with a description of the mission family, and the different employments of its members. It notices the reinforcements of the mission, the death of Mr. Fisk, the removal of those, who had been attached to the new station on the Oak-tib-be-ha, and the contemplated establishment of a new school in the south-east part of the nation. The account of the school and mission at Elliot is as follows:

Since the last report, 38 scholars have been admitted to the school. Ten have left it, and one has been dismissed for ill conduct. The number now in school is 74; six more are considered as belonging to it, but are at home on a visit. Of the whole number, 60 are males and 20 fe-

soon acquire the spoken language. Sixty-five, now in the school, began with the alphabet. Twenty-eight of these can read with facility in the New Testament.

All the scholars have been accustomed, from the first, to write their lessons on slates; and, when advanced, to write on paper. Thirty-nine write a plain hand without a copy. Nineteen others can form letters with tolerable accuracy. Ten have made some progress in arithmetic, and two, who were considerably advanced when they entered, have attended to grammar and geography.

The boys, when out of school, are employed, as circumstances require, in the various business of the farm and family. Each one, who is of sufficient size, is furnished with an ax and a hoe. We cultivated the past season about 50 acres of corn and potatoes, most of which was planted and hoed by the boys.

The girls are in two divisions, and are employed alternately in the kitchen, and in sewing, spinning, knitting, and other domestic labors. At present, they are taught in a room separate from the boys; and, a part of the time, by one of the females of the mission. When our expected help arrives, it is designed to have them entirely under the direction of a female teacher. The education of girls is considered of primary importance, as it respects the prospective education of children, and the progress of civilization. In the course of the ensuing year, we hope to get at least one school into operation, expressly for their instruction. Some difficulties have been experienced from having both sexes in the same school. But, in general, the conduct and improvement of the scholars have been such, as to give much satisfaction, and encourage strong hopes of their future usefulness.

During the present year, the family have been much afflicted with sickness. In January, 36 of the scholars were sick at one time. This we imputed in part to an epidemic, and in part to exposures to severe weather; as we were not in a situation to furnish all with sufficient clothing. Two or three were dangerously sick; yet no alarm was taken by the natives, and no children were removed from the school on account of the sickness.

Ten members of the mission families, and a number of the children, have, in the course of the summer and autumn, been attacked with the bilious and intermittent fevers. But through the blessing of God, all, excepting Mr. Fisk, are restored to comfortable health.

In order to diminish our family in the sickly season, and to give the children an opportunity of going home with the least interruption to the school, a vacation was commenced the first of August, which was to have ended the middle of September. But, on account of the sickness of the family, many did not return till the last of October. A few, who lived in the extreme part of the nation, continued with us the whole time.

Since Oct. 1819, there have been erected, at Elliot, a joiner's shop, a meat house, two corn cribs, and four large cabins, which are occupied as dwelling houses. Fifty thousand bricks have been made, and two brick chimneys built; also, considerable other brick work has been constructed for the accommodation of the kitchen, including an oven and arches for kettles.

There is now building a house 90 feet by 40, including a piazza, calculated for four families. When this is completed, a sufficient number of cabins can be vacated for the accommodation of all the children, who can be admitted to the school. A barn will then be needed, to complete the principal buildings for this establishment.

The improvements have been considerably enlarged, both by clearing new land, and by inclosing two small unoccupied fields, which lie at the distance of about a mile.

Since the death of Mr. Fisk, an industrious young man has been constantly employed in the smith's shop; and one Choctaw lad, and one half breed, are learning the trade. They are alternately in the shop and school, and their proficiency has been good. Several other lads are desirous of learning trades; but we are not yet able to give them an opportunity.

Two wheel-wrights, and a cabinet maker, have been employed for several months. It would be desirable to have permanent mechanics of the above description, that some of the scholars may be instructed in those arts.

In order to facilitate the communication with Elliot, and particularly between Elliot and the new establishment on the Oak-tib-be-ha, we have, with the assistance of Capt. Folsom, (a half breed,) opened a waggon road from this place to the Pigeon Roost, on the road from Nashville to Natchez. There is now a waggon communication from the navigable waters of the Yazoo to those of the Tombigbee. This road will accommodate those, who may wish to remove from Tennessee and Alabama to the valuable lands on the Yazoo, lately obtained from the Choctaws. A few bridges, and a little more labor on a part of the way, would render the road good at all seasons of the year, from the ferry on the military road at Columbus to

Elliot. We have been with a waggon, as far down the Yazoo as the new purchase; but the road is not opened below our station.

Mr. K. then proceeds to give an account of the receipts and expenditures of the mission, from Oct. 1, 1819, to Sept. 30, 1820. Beside the amount received from the Treasury of the Board, and from the government, the mission gave credit for \$2,220 78, as received for blacksmithing, tailoring, &c. done by the establishment, and for blankets, cloth, garments, and other articles sold, and given in exchange for provisions. This sum does not include the value of any articles of clothing &c. received as donations, and applied directly to the mission and school.

The property belonging to the establishment, on the first of October, is estimated as follows: Sixty acres of improvements, \$900; A horse-mill, 200; Joiner's and blacksmith's shops, tools, and stock, 600; 22 other buildings, of various sizes, 3,000; a waggon, 2 carts, 2 ploughs, harness, and other farming utensils, 400; 7 horses, 420; 2 yoke of oxen, 160; 220 head of neat cattle, 1760; 60 swine, 150; Pork, flour, corn, potatoes, &c. 1,758; Groceries, 360; Beds and household furniture, 500; Cloth of various kinds, 250; Library, 320; a keel boat, the Choctaw packet, 400; 50,000 brick, 300. Total, \$11,478

Seven cows and calves, one yoke of oxen, 2 waggons, one cart, and various other articles had been taken from Elliot, for the new establishment. Similar aid will hereafter be afforded to other stations.

Mission to the Sandwich Islands.

From the Connecticut Mirror.

In compliance with our promise last week, we present our readers with a part of the private journal of one of the missionaries, for which we are indebted to the politeness of his friends who reside in a neighboring town. The journal commences with the departure of the Missionaries from Boston, and describes many interesting occurrences which took place on the voyage, and their first interview with the natives at Owhyhee and at Wonoo. As some of these events are recorded in the joint letter of the Missionaries and their journal which we have already published, we pass by this portion of the diary for the present, and commence our extracts at the time when Messrs. Ruggles and Whitney were deputed to accompany Prince George to his father who is king of Atotui. As the history of this young prince may not be generally known to our readers, and as it is not unlikely that he will prove of great use in accomplishing the objects of this important mission, we will here add such particulars respecting him as have come to our knowledge.

George Prince Tamoree, whose indian name is Hoomehoomie, is a native of Atotui, one of the Sandwich Islands, and the son of Tamoree, King of two of those islands. Tamoree, from his frequent intercourse with Americans and Europeans who often stop at Atotui on their route to China, has acquired considerable information, and has for a long time shewed a great desire to introduce among his own people the arts and improvements of civilized life. In furtherance of these views he sent the young Prince to America when but six years of age, under the protection of an American captain, with directions that he should be well educated and then return to Atotui; and a considerable sum of money was advanced by the king for the education of his son. He arrived at Boston about the year 1806, and was immediately put to school by his guardian, Capt. R—. A series of misfortunes soon after befel the gentleman to whom he was intrusted, and the consequence was that the funds advanced for the education of George were lost, and he was left to subsist entirely upon the charity of his instructor, who for a while supported him entirely at his own expense. After a while his preceptor relinquished the occupation of school-keeping, and commenced the business of a joiner. George was now taken into the shop & continued to work at the business several years. He at length became discontented, left his business and engaged himself to a farmer in Massachusetts. Being obliged to labor hard in his new occupation, and receiving very bad treatment, he absconded. This was about the beginning of the late war. He went to Boston & immediately enlisted on board of one of our armed vessels. He soon after had the honor of taking a part in several of our naval victories, in which he shewed great bravery. He was badly wounded in the engagement between the Enterprize and Boxer, in attempting to board the enemy's vessel from the yard-arm, in which he finally succeeded, and the British sailor who wounded him was slain by an American who came to the support of young George. He remained in the navy until the close of the war; when our fleet was sent up the Mediterranean he became one of the crew of the Guerriere, Com. Decatur, and was in the engagement between that vessel and an Algerine frigate. Upon his return from the Mediterranean his history became known to some humane persons, who immediately applied for his release in order to give him the education which was originally designed for him. He was given up and became a member of the Foreign Mission School at Cornwall in this state, where he remained with several other of his countrymen, who have been educated in the same school, until they embarked with the Missionaries for their native Isles.

Prince George is now about 23 years

of age, of good stature, light complexion, handsome features, and of a gentle and tractable temper. He spoke English fluently, and could read and write before he entered at Cornwall. He has since acquired a respectable education, and being possessed of a good mind & an active spirit, it is but reasonable to hope that should his life be continued, he may yet do very much for the happiness of his benighted nation. His conduct to the missionaries during the voyage and after their arrival, is often mentioned in the letters and journals which we have seen, in such a manner, as to leave no doubt that he fully appreciates the importance of the mission, and that he intends to give it his countenance and support.

From the manuscript Journal of Mr. and Mrs. B.
RETURN OF PRINCE GEORGE TO ATTOOI.

May 2. To day brother Whitney and myself have been called to leave our dear little number at Woahoo, to accompany George P. Tamoree to his native Isle and to the bosom of his Father. It was trying to us to part from our brethren & sisters, and especially from the dear companions of our bosom, not knowing when an opportunity will offer for us to return, as vessels rarely sail from Attooi to the Windward Isles. But if duty has called us to the separation, we trust that a gracious God will in his own time return us again to the embraces of our friends and permit us to rejoice together in his goodness.

We have a fine breeze, which we expect will take us to Attooi in 24 hours.

May 3. Made Attooi at day light this morning. Like all the other islands, its first appearance was rude and mountainous, but on approaching nearer, beautiful plains and fruitful valleys present themselves to view, looking almost like the cultivated fields of America, while large groves of coconuts and bananas wave their tops, as if to welcome us to their shores. Can this, thought I, while passing these pleasant fields, be one of the dark places of the earth, which is filled with the habitations of cruelty? Has the Sun of Righteousness never yet shone upon it; is it a fact that these immortal beings are shrouded in midnight darkness, without one minister of Christ to direct them to the city of refuge—the place of rest and glory? Alas! they are heathens. Their mean and scanty dwellings, and the appearance of the natives which have now come along side of us, plainly bespeak that they are yet savages, ignorant of God, and unacquainted with the gospel. They have indeed thrown away their idols as worthless things, unable to save them, but they have not heard of Jesus; no Christian has yet said to them, there is a God in heaven who made them and the world, nor pointed them to the Saviour, “the Lamb of God, who taketh away the sins of the world.” O thou God of nations, here make thyself known—here plant thy cross, and possess this land.

At 11 o'clock came to anchor at Wimai opposite the fort. A canoe came off to us with several of the king's men, one of whom could speak English. George had kept himself concealed in the cabin, until we told him that one of his father's favorite men was on board, and we thought best that his arrival should be made known to him.—We then introduced him to the young prince; he embraced him and kissed him, and then without saying a word, turned round and immediately went on deck, and into his canoe, telling his companions they must go on shore, for their young master had come. A salute of 21 guns was soon fired from the brig and returned from the fort. Brother W., George, and myself, made preparations and went on shore; on account of the surf, we were obliged to land half a mile west of the king's house. We were there met by a crowd of natives who would have obstructed our way entirely, had there not been men appointed to clear a passage for us, which they did by beating them off with clubs. When we arrived at the house, Tamoree and his Queen were reclining on a sofa; as soon as George entered the door, his father arose, clasped him in his arms, and pressed his nose to his son's after the manner of the country; both were unable to speak for some time. The scene was truly affecting, and I know not when I have wept more freely. When they had become a little more composed, Tamoree spoke and said his heart was so joyful that he could not talk much till tomorrow; but discovering brother W. and myself, who had till then remained almost unnoticed, he enquired who we were. George then introduced us to him as his friends, who had come from America to accompany him home.—The old gentleman then embraced us in the same manner as he had done his son, frequently putting his nose to ours, and calling us his *kiahe* or friends. A supper was soon provided for us, consisting of a couple of hogs, baked whole after the American manner, several fowls and a dog cooked after the style of the island, together with potatoes, taro, bananas, coconuts, and watermelons, brandy, gin, wine, &c. The table was set in good style and our supper was indeed excellent. A new house was assigned for brother W. and myself during our stay on the island, a few rods from the king's, and several men to attend upon us. We shall now retire to rest after looking up to God with thanksgiving for mercies already received, and humbly praying that a blessing may attend our visit to these heathens. Perhaps it will be the first Christian prayer that was ever offered to God on this island.

May 4. This morning early I went to the king's house, and was met at the door by himself and the queen, who took me by each arm, led me in and seated me between them on the sofa; and after having several times put their noses to

mine, the king enquired if it was true that I had lived with Hoomehoome (the real name of George) in America, and eat with him and slept with him, saying his son had told him many things that he could not fully understand, and that I had been his friend a long time, and would stay here and instruct his people to read. I told him it was true, and that the good people of America who loved his son and loved him and his people, had sent several men and women to instruct his people to read and work as they do in America. When I told him this, he with his wife broke out in one voice “*miti, miti, nove loah aloha America*; that is, good, good, very great love for America; and then burst into tears. After a short time, he asked me how long I would be willing to stay and teach his island. I told him I wished to spend my life here and die here, he then embraced me again and said “*kacke vo'u oe, mah-kooah oe o-ou wiheha o ou mahkooah oe*,” that is, you my son, I your father, my wife your mother. I endeavored to tell him something about God, but the subject was entirely new to him, and he could understand but little.

This afternoon brother W. and myself walked in the valley of Wimai, where we found coconuts, bananas, plantains, taro, potatoes, oranges and lemons in abundance, and a few pine apples and grapes. The soil is of the best kind, and I doubt not would yield excellent grain. A stream of water passes through the valley sufficient to furnish mill seats of any description. The place is indeed delightful; I have seen none at the windward Isles that looked so rich and promising.

May 8. I spent the former part of this day in walking about 6 miles into the country—visited many families which are indeed the abodes of ignorance, superstition and wretchedness. The inhabitants treated me with all the attention and hospitality which their limited circumstances would afford; and even carried their generosity to excess; but O the darkness and ignorance in which they are shrouded. It is enough to draw tears from the eyes of any friend of humanity, to enter one of their dwellings and witness the vices to which they are abandoned. No sooner is the stranger seated upon the mat, than the husband as a token of respect and kindness offers him his wife, and the father his daughter. I have frequently told them that such conduct was not good, and that there was a great God who saw all their actions and was displeased with such things; but they will say, all white men before say it is good, but you are not like other white men. What would the Missionary of the cross do if it were not for the consolations contained in the promises of God; these to him are sweet and refreshing. Without them before him he would soon faint and die; but with them he may go to his work and cheerfully labor and toil through life, amidst all the depravity and degradation of heathens and savages, remembering, that God has pledged his word, that the heathen shall be given to Christ and become lovers of righteousness.

10th. This morning Tamoree sent for me—said his interpreter was going away to be gone several days, and he wished to say a few things to me before he went. I want to know, says he, if you love Hoomehoome, if you love me, if you like to stay here and learn my people. I assured him that I loved his son and him, and I wished to spend my life in doing them good, and not only I but Mr. Whitney, and all who came with us wished the same. Hoomehoome told me so, says he; he then shed tears freely and said, I love Hoomehoome; I love him very much more than my other children. I thought he was dead; I cry many times because I think he was dead. Some Captains tell me he live in America, but I not believe; I say no, he dead, he no come back. But he live, he come again; my heart very glad. I want my son to help me; he speaks English, and can do my business.—But he is young; young men are sometimes wild, they want advice. I want you stay here and help Hoomehoome, and when vessels come, you and Hoomehoome go on board and trade, so I make you chief. I told him I wished not to be a chief, neither could I do any of his public business, but was willing to advise his son and assist him in every thing consistent with the object for which we came to his island. He expressed some surprise when I told him I wished not to be a chief, but when I explained to him what we wished to do; he appeared satisfied & pleased.

This afternoon the king sent to me and requested that I would come and read to him in his Bible. I read the first chapter of Genesis and explained to him what I read as well as I could. He listened with strict attention, frequently asking pertinent questions, and said I can't understand it all; I want to know it; you must learn my language fast, and then tell me all. No white man before, ever read to me & talk like you.

May 14. It is extremely warm to-day, and I feel languid and unfit for any thing. We are greatly annoyed by fleas—some nights we can sleep none, they are so numerous and troublesome. They are the most disagreeable insect found in the islands, but the natives are very fond of them; both chiefs and people will spend hours in picking them off the dogs and eating them. They also eat lice when they can find them, and there is generally a good supply.

May 16. Visited the king and read to him in his Bible. He expresses an earnest desire to know all that is contained in the Bible, saying frequently, I want to understand it; & when you learn my language I shall know it. He often says he wants

* Tamoree has two other children besides George, a daughter and a son younger.

Attooi to be like America. To-day he told me he would support all the mission family if they would come to Attooi—that he would build us many school-houses as we wished, and a large meeting-house, and have a sabbath day and have prayers and singing. It is reviving to my heart, to go and converse with the old gentleman and see his thirst for knowledge, and desire that his people should be informed.

May 26. Last night I returned from a visit to Poorah, a village about 25 or 30 miles to the east of Wimai. I set out on Monday and walked; brother W. came on Tuesday and rode on horseback. Our principal object was to explore the country, but we also intended to shoot a wild bullock if any should come in our way. I was attended by six of the king's men to carry my baggage and prepare my food and lodgings, and fifteen to carry salt for the beef. On my way, I passed thro' the following valleys, most of which are pleasant and capable of high cultivation: Han-nahpapa, Wiahwah, Tellahao, Lahivi, Tanta, Tooloa-oolah, Tooahlo, Tooah, Tooah, Walawala, Pahah, Pahah, Tepoo, Tepoo, Hictoo, Neoomalloo, Nahwillowille, Hannahahoolo, Teoohah, Wieroh.

In each of these valleys is a considerable stream of fresh water; and in most grows great quantities of sugar cane, bananas, taro, &c. &c. On Wednesday we succeeded to kill a large cow, out of a herd of about twenty, which we judged had upwards of 100 weight of fallow in her.

May 29. Last night we were kept awake by the cries of some women who by their excessive groans we supposed had lost a relative. In the morning brother W. and myself determined to visit the place from whence the noise proceeded, and on entering the house, such a spectacle presented itself as I never before witnessed and as I cannot describe. A man, one of the Queen's trusty favorites, had just expired. Several females were seated around the dead body which lay naked on a mat, rubbing and turning it about with their hands, and uttering forth such horrid shrieks and groans as must have shocked the most hardened hearts; and as another expression of their grief and humility, covering their heads with old filthy mats and tappers. The king was not present, but the Queen was inconsolable, stamping with her feet, and crying with all the vehemence in her power. We tried to tell them that it was not good to behave thus, but they paid no attention to what we said. We then visited the king, who appeared rational and composed; said he loved that man very much. He asked me where the breath went to when he died. I told him that God gave him breath, and took it away when he pleased. I then endeavored to explain to him something about God, the soul, heaven and hell; to which he listened attentively, and said what I had told him was all new to him.

June 2. For several days since, the King and Queen have manifested a great desire to learn to read, and sent for us frequently to instruct them; they say they will spend ten years if they can learn to read well in that time. Wherever they go they carry their books with them. I have seen them while bathing in the water, stand with their books in their hands, repeating their lessons. They have expressed fears that we shall not return from Woahoo. I went into the king's house this morning and found the Queen bathed in tears; on enquiring the cause, the interpreter said that Mr. W. had told her yesterday that we could not return, and neither she nor the king had rested all night. I told them they had misunderstood Mr. W. and that we did intend to come back as soon as possible. So earnest are they for us to settle with them and instruct them. (To be continued.)

MORAVIAN MISSION IN GREENLAND.

Communicated for the Recorder.

Extract of a letter from Brother J. C. GORKE, dated Lichtenfels, in Greenland, 24th June, 1820, to the Rev. B. MORTIMER, of New-York. Translated from the German. Lichtenfels is in 63° 16' North Latitude, on the western coast of Greenland.

“Unexpected as it was to me, to receive a letter from you from North America, it was particularly pleasing, as I learnt thereby, that the friends of our missions there, most affectionately take to heart the circumstances of the poor Greenlanders; having felt themselves inclined to send us, through you, a very liberal present, towards the support of the Greenland mission generally, and given other sums more especially for the relief of the poor widows and orphans. Be pleased to accept, in the name of our dear Greenland congregations, for yourself, and all who have contributed to these gifts, our most cordial thanks for them. I cannot however, as yet, give you a proper account of the impression which these tokens of love will make upon the Greenland brethren and sisters, when they hear of them; as at this season of the year, as you know from the history of the mission, a large proportion of them are dispersed at their fishing places. You will therefore have to wait till next year, for a full report on the subject.

Our dear Greenland brethren and sisters are filled with astonishment at the proofs of love & kindness, which they have experienced for some years past, from friends in England and Scotland, whom they have never seen, and probably never will see in this world. They request us every year, to salute these dear brethren, and sisters, and friends most cordially in their name; and to tell them, that they pray to our dear Lord, to bless them and their families, both spiritually and temporally; and that particularly on account of the liberality which they have shown, in order to relieve them in their distress. We shall doubtless have to communicate the like expressions of thankfulness to you, when, towards the fall of the year, and they have all returned home again, we shall have informed them of the presents which you have sent for them.

From what is mentioned above, concerning the state of dispersion of the Greenlanders during the summer, it will be very comprehensible to you, that I cannot this year make you the pleasure to send you a letter of thanks from a Greenland brother, which you write would be so ac-

* See a description of their poverty, in number eighty-one, of the “Periodical accounts relating to the missions of the church of the United Brethren, established among the heathen,” page 456, and following.

ceptable to you. So, God will, it shall be forwarded next season.

Since we received the above mentioned donations, for our Greenlanders, we have been so fully enabled to assist the needy among them, having a particular respect to the cases of all widows & orphans, that none have any longer suffered from want. And as the Greenlanders, are without exception poor, we have once distributed these presents to all who belong to our congregations; that all might once participate together of the great joy of receiving a share of them. And, O what bright countenances did we then behold! and how many thousand thanks resounded to their dear benefactors, for their great kindness! After making this distribution, we had still, we thought, a sufficiency in reserve for the widows and orphans. To this we have since had the pleasure to add the donations which you and others have sent us, (among the rest, one from your brother at St. Petersburg); so that we have now the heart-rejoicing prospect, that we shall be able, for a considerable time to come, to relieve all our people who may be in need. Our plan however thereby is, to be good stewards of that which is committed to us.

Our three congregations at New-Hernhuth, Lichtenfels, and Lichtenau, consist at present of about 1200 souls. The last named congregation is the largest, and Lichtenfels the smallest as to number. At Lichtenau, there is every year an increase from the heathen, which is not the case at the other settlements; as in the whole adjacent country around them, there are no more heathen, but all the inhabitants belong to the Danish mission, and are baptized. We had however the joy here last winter, after an interval of 17 years, to baptize again an adult person from among the heathen, who had remained with us the preceding summer, separating himself, for that purpose from a company of travelling heathen. She is a young widow, who appears to have given her whole heart to our Saviour; and through her walk, which is conformable to the gospel, she has hitherto been a joy to us.

These three congregations, gathered from among the heathen, enjoy uniform rest and peace, and are edified. The word of God dwells richly among us, and the main tenor of all our preaching remains unalterably—

“That whoever believeth in Christ's redemption, May find free grace, and a complete exemption From serving sin.”

This doctrine of Jesus Christ, and him crucified, approves itself here continually to be the power of God, to the hearts of all who hear, receive, and are obedient to it. O what simple and solid declarations do we hear from the mouths of our dear Greenland brethren and sisters, when they make known to us their own hearts, experience, as to what the blood of Jesus has done, and still daily does for them, as sinners saved by grace; and how thankful are they to their merciful Saviour, that he has, through the gospel, delivered them from heathenism, and called them into the glorious liberty of the children of God, and to fellowship with himself! The little children also, as soon as they begin to speak, hear and converse of nothing with so much eagerness and delight, as of their dear Saviour, whom they desire to love above all things. I think sometimes, what would the so called enlightened, great philosophers of the present day, whose enemies of Christ and his cross, say if they were to hear a converted, poor simple Greenlanders speak, and give a reason of the hope that is in him; how with meekness and fear, but at the same time with the most perfect assurance and a warm heart, he would bear witness of the grace he had experienced, in that through the blood and death of Jesus, he had received the forgiveness of his sins, and the blessed hope of everlasting life! Surely, such a testimony ought to excite them to doubt at least, concerning the correctness of their own principles. Other preaching than that which they here receive, they hear, and it is ever so pleasing to the ear, but in which Jesus, and his atonement for the sins of the world were omitted, our Greenland converts would not receive; for they have felt the power of the doctrine of the blood and death of our Redeemer upon their own sinful hearts, and are fully convinced, that besides Jesus there is no Saviour. And, as we frequently communicate to them, accounts concerning the progress of the work of God in other countries, both among Christians and heathen, they are led thereby, to take a joyful share in the spreading abroad of the word of God in the present times through Bible Societies, and the more extensive preaching of it by means of mission institutions, especially among many heathen nations; and they pray diligently with us, that this great work may proceed uninterrupted, and with even increasing blessing. We solemnly devote one whole day in each month, for these special purposes. We then communicate to them pretty fully, the latest accounts which we have received concerning heathen missions, and the progress of the work of God generally, which have been translated by us into their language; or we relate to them the substance only of the more voluminous printed reports. This always pleases, encourages, and stirs them up anew, and is accompanied with much blessing. Your name, my dear brother, will probably be recollected immediately by the Greenland brethren and sisters, when they hear it again mentioned, by occasion of your having forwarded presents for them; as in the accounts concerning our Indian missions, which have heretofore been communicated to them, it has frequently occurred. You may be assured now, that you will henceforth be particularly well remembered by them in love.

To conclude, accept from me, and all my dear fellow laborers in the work of the Lord in this country, the warmest brotherly salutation; and be pleased to present the same to all our dear brethren and sisters in New-York, & elsewhere, who take, through you, so faithful a share in the weal and woe of the Greenland mission. We return you all again, our most cordial thanks, for the proofs which you have afforded, of your brotherly love and sympathy, towards our dear Greenland congregations, in the time of their affliction and distress. And we request you to continue in love to remember them, and us also, your unworthy fellow laborers in the vineyard of our Lord, in your daily prayers before the throne of grace! I remain, your very affectionate brother, J. C. GORKE.

M. B. The mission in Greenland is at all times very expensive to the United Brethren; the causes of which will be obvious to any one who is acquainted with the geography of the country, and the circumstances of the few colonists there.

MIDDLEBURY COLLEGE.

Extract of a letter from one of the Faculty. The number of undergraduates connected with this Institution, is one hundred. Of these forty-eight are professors of religion. Of those who are not professors of religion, several were, some time since, thoughtful and serious; and their conduct would not contradict any claims they might make to the Christian character. But, I know of none, who distinctly avow a hope that they are pious.

Of the pious students, there are twenty two, who are assisted by charity. Ten of these are patronized by the American Education Society; seven by the Northwestern Branch of the American Education Society; two by churches, two by the Episcopal Education Society of Maryland and Virginia, and one by the Hampshire Education Society. Aside from these, some have been assisted to a small amount by Middlebury College Charitable Society, and may be aided still further. But as no exertions have been made to

obtain funds for that Society, since the organization of the Northwestern Branch of the American Education Society, and as it is seldom that that any of the money which has been loaned is refunded; but little, if any aid can be furnished from this source.

The amount of the assistance bestowed upon those who are patronized by charity, varies sixty to one hundred dollars annually. The Maryland and Virginia Education Society, have received one hundred dollars; those of the American Education Society, about eighty; and those of the Northwestern Branch of the American Society, about sixty dollars a year.

The influence which the charity students exert, is believed to be very salutary to the moral and religious interests of College. In consequence of their aid to repress irregularities, to maintain good order, and to enable the Faculty to enforce an efficient discipline. As to the rank among those who are the objects of charity, I think they would not suffer by a comparison with their fellow students.

There are no indigent and pious members of College, so far as my information reaches, are likely to be obliged to relinquish their sign of obtaining an education, on account of a failure of the means of support. So low is the price of board, and so moderate are the necessary expenses of a student with us, that the necessity derived from their own exertions, some assistance from friends in articles of clothing, and supply of a large proportion of their classical books, from a library formed in college for the purpose, with the aid which they receive from charity, enable those, who are patronized and were not previously involved, to pursue their studies, without incurring debt, and without harassment. But although the means, now assessed, are adequate to preserve the indigent students from failing to complete their education: were more ample resources enjoyed, much larger number of poor and pious men, solemnly devoted to the sacred ministry, at no distant period, be found connected with this Institution.

To furnish the means of education more fully, to indigent and pious and promising youth this part of the country, the Northwestern Branch of the American Education Society, has been formed, and has received a very encouraging share of public patronage. To secure funds, adequate to the requisite extent of its operations, several itinerating, and a large number of agents have been employed. The same efforts, it is presumed, will continue to be made, which have caused this society to promise much advantage to the church.

There is not, nor has there recently been, revival of religion in the college. We however cherish a hope, and that hope has occasionally been enlivened, that that God, who has so repeatedly visited this Institution, will again member us in mercy.” (Continued.)

BOSTON RECORDER.

SATURDAY, APRIL 21, 1822.

The Legislature of Maine, in their first session, which has just terminated, have provided for ecclesiastical affairs, in an act entitled, “An Act concerning Parishes.” It provides that any person, twenty one years of age, desirous of incorporating themselves into a religious society, or applying to a justice of the peace in the county, who shall issue his warrant to one of such parishes, directing him to call a meeting, and a meeting may appoint a clerk, and such other officers as they may think proper, and there shall be a body politic, to be known by the name as they may see fit to adopt. Such society shall have power to take by gift or purchase any estates, until their clear annual income shall amount to three thousand dollars, and to enact such bye-laws, not contrary to the laws of the State, as they may see fit. At any meeting, such parish or religious society, may grant such sums of money, as they shall deem necessary for the support of the public mind, for building, enlarging, repairing, or running houses of public worship, and for other necessary parish charges; and may assess the lands, polls and estates of the several members, cause the same to be collected, conformably to the laws for the assessment and collection of state taxes, or they may assess upon pew assessments on any pew, not occupied by the owner, shall, if he request it, be paid to the religious teacher of his own denomination, who shall designate, in a written notice left with the clerk. And it shall be sufficient, that such clerk or shall have been ordained and qualified according to the usages of his particular sect.

Any person may become a member of a religious society, by being accepted by such society, at a legal meeting, and giving notice of it, in writing, to the clerk of the society, who he is about to leave. But any person desiring to be a member of any parish, shall be liable to be taxed for all monies raised before. No person is to be classed with any society, without his consent, and any one choosing to withdraw, shall, on leaving a written notice with the clerk of the society to which he belongs, no longer be liable to pay any part of future expenses. Records of every society are to be open to the inspection of every member, and to the clerk of any other society. The minister of any parish, or the deacons, elders, or other presiding officers of any church or religious society, having charge, no settled minister—shall be deemed capable of taking in succession, any estate given to them for the use of the ministry, or of the of the church; and prosecuting all actions respecting the same; and no alienation of any estate, by such minister, deacon, &c. shall be valid for a longer time than his continuance in office. But no church can receive any money after its annual income amounts to three thousand dollars.

Maine Charity School.

A statement of receipts into the Treasurer's hands, during the four preceding months, has been sent us for publication, but its length obliges us to omit it. The total amount of 67 cts. besides a quantity of clothing. We are pleased to see a quarterly payment of \$200, from a “Sewing Society in Bangor.” This society pays \$100 annually, it being the avails of a done at regular meetings. Let this example be imitated by Ladies in all our Towns, and our education Societies would not be obliged to neglect their benefactions, and refuse to receive applicants the aid necessary to enable them to prepare for the ministry.

POET'S CORNER.

From Baldwin's London Magazine.
THE RAINBOW.

The evening was glorious, & light thro' the trees,
Play'd the sunshine and rain drops, the birds and
the breeze:
The landscape, outstretching in loveliness, lay
On the lap of the year, in the beauty of May.
For the Queen of the Spring, as she past down
the vale,
Left her robe on the trees, and her breath on the
And the smile of her promise gave joy to the
hours,
And flash in her footsteps sprang herbage and
The skies, like a banner in sunset unroll'd,
O'er the west threw their splendour of azure and
gold;
But one cloud at a distance rose dense, and in-
Till its margin of black touch'd the zenith, & east.
We gazed on the scenes, while around us they
glow'd.
When a vision of beauty appear'd on the cloud :-
'Twas not like the Sun, as at mid-day we view,
Nor the Moon, that rolls nightly through star-
light and blue.
Like a Spirit, it came in the van of a storm!
And the eye, and the heart, hail'd its beautiful
form:
For it look'd not severe, like an Angel of Wrath,
But its garment of brightness illum'd its dark path.
In the hues of its grandeur, sublimely it stood,
O'er the river, the village, the field, & the wood;
And river, field, village, and woodlands grew
bright.
As conscious they gave and afforded delight.
'Twas the bow of Omnipotence; bent in His
hand,
Whose grasp at Creation the Universe spann'd;
'Twas the presence of God, in a symbol sublime;
His Vow from the flood to the exit of Time!
Not dreadful, as when in the whirlwind he pleads,
When storms are his chariot, and lightnings his
 steeds;
The black clouds his banner of vengeance un-
And thunder his voice to a guilt-stricken world :-
In the breath of his presence, when thousands
expire,
And seas boil with fury, and rocks burn with fire;
And the world and the plague-spot with death
strew the plain,
And vultures, and wolves, are the graves of the
Not such was that Rainbow, that beautiful one!
Whose arch was refraction, its key stone—the
Sun;
A pavilion it seem'd which the Deity graced,
And justice and mercy met there, and embraced.
Awhile, and it sweetly bent over the gloom,
Like Love o'er a death-couch, or hope o'er the
tomb;
Then left the dark scene, whence it slowly re-
As Love had just vanish'd, or hope had expired,
I gaz'd not alone at that source of my song :-
To all who behold it these verses belong;
Its presence to all was the path of the Lord!
Each full heart expanded,—grew warm, and
ador'd:
Like a visit—the converse of friends—or a day,
That bow, from my sight passed forever away:
Like that visit, that converse, that day—to my
heart,
That bow from remembrance can never depart.
'Tis a picture in memory distinctly defined,
With the strong and unperishing colors of mind;
A part of my being beyond my control,
Beheld on that cloud, and transcribed on my soul.

MISCELLANY.

[The following address is extracted from a New Orleans paper of Feb. 20th. It shows that the powerful mind and benevolent heart of the writer, were vigorously engaged in the same great work, which is most worthy of the prayers and labors of all, who bear the name of Christians.]

To all in the city of New-Orleans, and in the state of Louisiana, who delight in doing good, and in promoting the best interests of mankind.—PROSPERITY.

The American Board of Commissioners for Foreign Missions, is known to the world. Its constitution and its spirit are free and expansive. It is limited to no section of the country—to no denomination of Christians. Its members, auxiliaries and agents are in all the states of the union, and of nearly all the considerable religious communities.

Its object is single—the diffusion of knowledge, virtue and happiness, in the dark places of the earth. In the ten years of its existence, it has expended for this object more than two hundred thousand dollars, the fruits of benevolence contributed in different parts of this enlightened land. It has now, under its direction and dependant upon its funds, about ninety persons, well qualified for different parts in the work of general instruction, sacred and secular, devoted to the service for life—and employed, twenty-five in India, two in Western Asia, seventeen in the Sandwich Islands, and forty-four in the Indian nations of our own borders: and at its several establishments in these different parts of the world, it has more than fifty schools, and more than 3000 children of heathen families under Christian instruction.

For the erection and support of these establishments, and this extensive system of instruction, the expense cannot be small. During the last year the disbursements from the treasury of the Board amounted to more than 57,000 dollars; nearly one-half of which was applied for the benefit of the Cherokee and Choctaw nations. The expenditures of the current year can scarcely be less, even should no new establishments be commenced.

The system of instruction for the aborigines, of our country, introduced by the American Board, has commended itself to all who have been made acquainted with it—has been applauded by many persons of intelligence and distinction, by whom the establishments have been visited; has obtained the express approbation and patronage of the government of the United States; and has, by its unexampled success, produced an extended and operative conviction, that these long lost tribes of the forest, instead of being utterly exterminated, may be raised up to the improved and dignified condition and character of civilized and christianized people.

The disposition of the Cherokee and Choctaw has become favorable, in a measure before unknown, to the benevolent design. Nor is that of the Chickasaw less encouraging, or less deserving of lib-

eral attention. Convinced of the necessity of turning from the chase to the plough and pleased with the improvements of the children at the schools, they express an ardent desire that more schools should be established, and that their children generally should be instructed.

The present is an auspicious moment. Were adequate funds supplied, a sufficient number of schools for all the children of these nations, of suitable age, might very soon be established; and within twenty or thirty years a generation, educated in the useful arts, and in the rudiments of science, of morals, and of religion, would occupy the various departments of active life, have the management of families, and have a direction in all the concerns of the nations. Under their influence, and with the advantages which they would possess, the work of civilization would be carried forward with facility, and with little comparative expense to the benevolent citizens of the States.

It will not, however, be in the power of the board to establish the requisite number of schools, or to answer the pressing exigencies of the general concern, without the continued and extended liberalities of such as are disposed to lend their aid to so interesting and important a work. If in regard to money the times are difficult, the reason is the greater for extending applications for aid, and increasing the number of contributors. Of the 219,000 dollars, which in ten years have been received into the treasury of the board in donations and contributions for its benevolent purposes, more than 93,000 dollars were from the state of Massachusetts. If the donations in Louisiana have not been in equal proportion, the deficiency is to be attributed to the want, not of the spirit of liberality, but of information respecting the objects, and of opportunity or occasion for aiding them.

In two or three instances only has any direct appeal been made, in behalf of the board, to the liberal in Louisiana, or even in New-Orleans. In those instances the appeal was promptly and generously answered, by the few to whose minds and hearts it was brought home. It is now renewed with most respectful earnestness, and with feelings of the profoundest interest.

In New-Orleans, as in other places, and especially in all large towns, there are many occasions for charity at home, and various local objects of benevolent attention; and for alacrity in fulfilling the every day offices of humanity, and answering the particular and frequent calls upon her bounty, she has obtained an honorable name among the American cities & towns. The liberal devotee liberal things. The good people of this rising city, so deeply interesting to all parts of the country, and destined to an eminence and influence surpassing all present thought, will shew a still livelier alacrity in the exercises and efforts of that more exalted and expansive benevolence—that living and celestial charity, which seeketh not her own—but is ever ready to do good unto all men as she has opportunity, and finds her highest satisfaction in conferring the richest and most durable benefits on those who were at the greatest remove from such blessings. To them a most favorable opportunity is now afforded for gratifying and exalting their noblest affections and feelings, for exhibiting a liberality which will be for a praise to this opulent city and this important state, and for conferring benefits on many thousands of their fellow beings, which will descend to generations to come, and endure to endless ages.

S. WORCESTER, Sec. A.B.C.F.M.
New-Orleans, Feb. 19, 1821.

EFFECT OF FAITHFUL PREACHING.

Extract from Memoirs of Rev. THOMAS ENGLISH, late of Woburn, Bucks, (England.)
Published in 1812.

"I have been tried this day. Some people who attend my ministry, are continually sitting in judgment on my conduct, and drawing such conclusions from it, as, God is my witness, are foreign from my motives: What an evil is prejudice! How busy is Satan with some people, and how successful in making them see, or think they see, unfavorable things in ministers, by which means the word is unprofitable, as the best food will do a bad stomach no good." This is a subject of great temptation to hearers of the word. Satan endeavors to fill their minds with jealousies against their minister; his attention towards the persons and families they dislike; a supposed preference in him of some others in the church; and suspicions of his ministry being pointed; are frequent causes of evil surmising, heart burnings, unkind language, and ungenerous conduct towards their pastor. With preachers in general, nothing is more unfounded than these suspicions; most ministers have a variety of anecdotes in their own experience to confirm this assertion. Many have waited on their minister to charge him with being personal in his public addresses, who have themselves been the first to inform him of the case in point, about which he had never heard a syllable, or had the smallest suspicion; a guilty conscience, a tenacious temper, and a petulant spirit, have betrayed unpleasant circumstances to a pastor, with which probably he would never have been acquainted, had not the person concerned given him the information.

"I was once applied to by a stranger, in a place where I was laboring for a few sabbaths only, for a sight of a letter which I had received, calumniating his character. I looked at the man, and pitied him, and coolly replied,—It would be a breach of the common principles of society, to show confidential letters written to us, for the purpose of our doing people good. He retorted in an angry tone,—I demand a

sight of it, sir, as an act of justice, due to an injured man." I replied,—How did you know that I have received a letter concerning you?—Know, (said he)—it was impossible not to know it, your language and manner were so pointed, that it was impossible I should be deceived." I rejoined,—Do not be too positive; you have been deceived before now, I suppose; you may be so again." It is not possible, (said he); you described the sin of which I am accused, in the clearest language, and looking me in the face, and pointing towards me, you said, sinner, be sure your sins will find you out; I therefore expect from you, Sir, as a gentleman, and a Christian minister, that you will give me a sight of the letter, that I may know its contents and repel its charges." I observed,—I do not know your name; to my knowledge I never saw you before; & as you have not told me in what part of the sermon it was I was so pointed, if I show you any letter I may show you the wrong one; I shall therefore certainly not exhibit any of my letters to you, nor satisfy you whether I have received any one about you, till you describe the case alluded to." He hesitated; but afterwards described the sin of which he was accused. When he had finished, looking him full in his eyes, assuming a solemn attitude, & using a grave and serious tone of voice, I said,—Can you look me full in the face, as you must your Judge at the great day of God, and declare that you are innocent of the sin laid to your charge? He trembled, turned pale, and his voice faltered; guilt and anger struggling in his breast, like the fire in the bowels of Mount Etna, and summoning up his remaining courage, he said,—I am not bound to make any man my confessor; and if I were guilty, no man has a right to hold me up to public observation as you have done." I assumed a benignity of countenance, and softened my tones, saying,—Do you believe the passage I cited—be sure your sins shall find you out—is the word of God? He said,—It may be." Surely it is, (said I); he that made the ear, shall he not hear; he that made the eye, shall he not see; can he have any difficulty in bringing your sin to light?—Now I will tell you honestly, I never received any letter or information about you whatever, but I am persuaded your sin has found you out; the preaching of the word is one method by which God makes men's sins find them out. Let me intreat you seriously to consider your state and character; who can tell, God may have intended this sermon for your good; he may mean to have mercy upon you; this may be the means of saving your neck from the gallows, and your soul from hell; but let me remind you, you are not there yet, there still is hope." He held down his head, clenched his hands one into the other, and bursting into tears, said,—I never met with any thing like this—I am certainly obliged to you for your friendship—I am guilty, and hope this conversation will be of essential advantage to me."

RELIGIOUS DECEPTION.

"Be not deceived, God is not mocked."

The following very affecting narrative deserves serious attention. It is related by the author of "Pastoral Letters," &c. as a fact which occurred within his personal knowledge. It cannot fail of suggesting to such as are regarded as pious, the importance of being diligent to make their calling and election sure."

"N—", was a branch of a pious family. Some of her ancestors had suffered martyrdom for the truth's sake. She had been religiously brought up under her parent's care; who with several sisters and two excellent servants, were all in communion with the church at —. Her education afforded many advantages; almost every branch of knowledge was made to enter her mind in some way or other, associated with religion. She had studied the history of the world, regarded the state of religion under every new event, and watching its consequences in that respect, as forming the chief interest of the history. Religious topics became her element; her remarks often evinced the correctness of her judgement, and the vigour of her understanding; she was frequently the life of the social circle around her parents' fire-side, which was often entertained and edified by her novel yet appropriate and striking application of religious topics to the current subject of conversation. Connected with all this, her habits were those of the rest of this happy household, as to the retirement of the closet, the family devotions, and the public exercises of religion—her friends wondered at one only exception—she did not attend with them at the Lord's table. Every one regarded her as an ornament to religion, and many ineffectual endeavors had been applied to induce her to join in this sacred institution.

"In one year N— lost both her parents. They died in the enjoyment of a hope full of immortality, leaving a solemn charge to each of their children to follow them as they had followed Christ. The removal of such parents must have been severely felt by such a family. They had put off their mourning, and N— had regained her accustomed vivacity, when she was taken ill, and at the time of my visit to — was thought past recovery. Having been on terms of intimacy with the family, I was sent for, at her request, to visit the dying sister. I certainly went prepared to see a christian die! As I hurried along the street, I anticipated the awful solemnity of a momentary station on the "privileged spot, just on the verge of heaven." With these feelings I was conducted to the chamber of the sick, and approached the bed in expectation of a countenance "smiling in death," and of a voice which should bespeak the exercises of a strong mind, encountering the last enemy, under a well-grounded confidence of victory through the blood of the Lamb. What was my astonishment, on looking inside the curtain, to behold those features, accustomed to speak in every lineament, clothed in all the horror of mental agony! Bidding me sit down, and ascertaining there were no witnesses, she addressed me nearly in these terms: "I am glad you are come; I cannot bear to go out of the world a deceiver, but I am unable to tell the sad secret of my heart to those about me—it would be too much for them to hear; ah! what have I to undergo! I must be short, and therefore will be plain. I am not the character my friends have supposed—I am not religious—do not interrupt me—I have talked about religion—my passions have often felt the powers of the world to come, and my imagination roved at large among things unseen. I have amused myself with these matters, and regarded with the interest of an amateur their happy effects upon minds whom I

reckoned of an inferior order, although they were ennobled by a birth from heaven. But amidst all, my own heart has never loved religion as a personal thing; indeed, I have never concerned myself about it for myself; and now must die without any of its prospects, and be forever shut out from any of its enjoyments. Is not this hard, sir?"

"I paused a moment, and began to observe that, "Life is the season of hope," and admitting all I heard to be correct, still the Saviour's saying, "Whosoever cometh unto me, I will in no wise cast out," is equally entitled to credit—but N— cut me short, observing, "The vigour of my youth, and the strength of my intellect I have wasted in living to myself; I never cared for the divine approbation; and God is justly my adversary." Cast down as I am, I cannot go with a piteous tale of misery to petition for mercy for which I can plead no services, nor live to shew any gratitude. I know already what you would say to these sentiments—you would hold out mercy as yet attainable; but my heart revolts at it. Heaven would be no heaven to me on the terms upon which only I can enter it. I have been a worthless idler, and cannot endure to accept the reward of a faithful soldier."

"Surprised as I was, I endeavored to enforce the necessity of renouncing such sentiments and was urging that a good confession, though late, would find acceptance—when she interrupted me with some energy—"No sir! spare me, spare yourself; my character is finished—what I am, that I shall be forever—the tree is even now falling; it is too late to direct the point towards which its trunk shall be extended on the earth." The doctor coming in, I soon after took my leave, intending to renew my visit, but in the morning I learned that N— had expired in the night.—[Rel. Remembrancer.

AMERICAN EDUCATION SOCIETY.

The Treasurer of the American Education Society, acknowledges the receipt of the following sums for March.

Collected and remitted by Rev. DANIEL SMITH, Agent for the Society, Natchez, viz.

Adams County Donations.
John Richards, \$20.—Wm. Bissland, 10. 30
Mrs. Elizabeth Roach, 50.—John Ker, 5 55
Nathan Swayze, 20.—Thomas Gale, 5 25
Annual Subscriptions in Adams County.
Samuel Postlethwaite, 20.—W. Dunbar, 10 30
Catherine Foreman, 5.—Fanny Foreman, 5 10
Augusta Foreman, 5.—M. Dunlap, 5 10
Ann E. F. Smith, 10 10

Jefferson County Donations.
Geo. Foreman, 10.—Thomas Grafton, 5 15
Pierion Lewis, 10 10
Rev. Joseph Bullen, Life Sub. 40

In a letter from Castine,
do. do. signed H. E. 40
do. do. to Mr. N. Willis, signed, a 3

New England Friends,
An aged Widow in Gloucester, Mass. 50
Church and Society, Keene, N. H. 30
Two prayer meetings in Hanover, Mass. 4 77

Contributed by Rev. Mr. Payson's Church,
Portland, after communion service, 300
Lady of Henniker, N. H. 5 50
Arthur Tappan, New-York, 50
Friend in Shrewsbury, Mass. 5

Collected in do. at the Monthly Concert, 4 52
Sixth semiannual payment for the education of a pious youth selected by the Directors and supported by the Donor, 50

A poor revolutionary soldier, by J. P. Haven, 5
Female Edu. So. West Newbury, 13 27
Tabernacle Church, Salem, 9 90

Member of Rev. Mr. Damon's Church,
West Newbury, 2
Young Ladies' Benevolent So. Pittsfield, Mass. avails of their industry, 30

Leominster, Mass. Female Aux. Ed. So. 12 63
Also the following articles of clothing—3 Vests, 2 Cravats, 3 pair Socks, 1 Shirt, and 1 Pair Pantaloon.

Bequest of Miss Martha Richardson, late of Leominster, 54
A Female of Salem, 1
do. of Westminster, 1

Mrs. Tyler of Boston, 5
A Paper Maker in Norfolk County, 10 reams
Royal Paper, purchased by Mr. N. Willis, 40

Subscriber to the Recorder, Newport, R. I. 50
Rev. Mr. Cobb, Rochester, by Mr. Willis, 2 50
Rev. Abner Morse, Nantucket, by do. 2 50
Jacob Hooper, Marblehead, by do. 50

Mr. Mitchell, Boston, 2—A Friend, 1 3
Ladies in Canton, Mass. 2 50
Nathan Crane, of do. 5

Wm. Page, Esq. Rutland, Vt. 5
Female Cent Society Marblehead, 21 70
Rev. Ebenezer Porter, D. D. Andover, 60

Concert of Prayer, Dunstable, Mass. 11 15
Elizabeth Proctor, Georgia, 5
Avalis of contributions at the quarterly concert of prayer, 1st Parish of Gloucester, 35

A Lady, by Rev. E. Porter, D. D. 5
Friend in Hamstead, N. H. by do. 5
Female Friend, 5

Ladies of Concord, N. H. by Mrs. Elizabeth M'Farland, 17 20
"M." Lewis County, N. Y. 3

Life Subscriptions.
Rev. SALMON COKE, of Colchester, Can. \$20 from the Female Ed. So. and \$20 from individuals, 40

Rev. NATHAN PEAKINS, D. D. Hartford, Conn. West Division, from gentlemen and Ladies of that place, 40

Total, \$1220 34

* The following is the letter which covered the above donation:—

MR. WILLIS—I am a constant reader of the Boston Recorder. And in a paragraph headed "Good Devised," I learned that a certain man set apart a small piece of ground, the produce of which, he designed for Missionary purposes; and that he planted it to potatoes; and when the crop was gathered in, he sold the potatoes, and devoted the avails to the missionary cause. While reading this account, there was a strong impression made on my mind, "go thou and do likewise." I was not disobedient to the friendly monitor; but went to work immediately, to prepare a few rods of ground for a like purpose; intending that the profits of my little missionary vineyard, should be cast into the treasury of the Lord. And I now send you the amount, which is three dollars, wishing that it may be transmitted to the Treasurer of the American Education Society. And I would further remark, that I intend still to cultivate the same piece of ground to the best advantage, and devote the proceeds to a like purpose. Yours, M.
Lewis County, N. Y. March 12, 1821.

INTERESTING.

From a late London Paper.

The Narrator de la Meuse, a French Paper, contains the following article or cure of two Deaf and Dumb persons, who recovered their hearing and speech—This novel and successful operation was performed by a young practitioner, a doctor of medicine, of the faculty of Paris, ex-surgeon to the 4th regiment of cuirassiers, and now established at Mibie, (Meuse).—The two Deaf and Dumb, who underwent the operations (whereby he perforated with dexterity and success the meatus auditorius) are Made-moiselle River de St. Mibie, aged 16 years, and the Sieur Toussaint, son of the assistant magistrate of Hanc-sur-Meuse, aged 28 years. The young girl is doing extremely well. It is more than a month since she underwent the operation. Her left ear is entirely healed, and the opening made to the tympanum always conti-

nues, which is absolutely necessary. She notices of the least sounds and begins to imitate words in a very satisfactory manner. Her vivacity pleases and her figure changes for the better. She is incessantly humming various which her sisters teach her.

The young man of Hanc-sur-Meuse, who operated upon a short time since, hears as his comrades, and even more lively. His ear is finer than his left—he makes constant efforts to pronounce all sorts of words. That in three or four months the two subjects speak perfectly.—It is evident that they are instructed like children, who begin to learn the first efforts to articulate.

Mr. Deleau informs us, that he is constructing an instrument, which will afford the facility of finishing the operation in three minutes by which its success will be more certain. means of this instrument he will raise on tympanic membrane, enough of substance to prevent the necessity of introducing probes the perforation during from thirty forty or fifty He is of opinion, that he can restore the hearing of all those who have been deprived of it by obstruction of the Eustachian organ, and by obesity of the membrane of the tympanum.

Legal Refinement.

The coroner's inquest having set on the body of a young man who hanged himself in a love frenzy, brought in their verdict, "died the visitation of Cupid."

(Lend. press.)

Academy for Young Ladies.

No. 3, Winter Street, on the first of May, for the reception of pupils, either as boarders, or day scholars, may be instructed in the following branches of education, viz:—

Reading, Writing, Arithmetic, Grammar, Rhetoric, Composition, Ancient and Modern History, the Astronomical, Botany, Ancient Modern History, Astronomy, Botany, Chemistry, Embroidery, Tambouring, Rug work, Water-malin, Plain sewing.

Drawing and Painting in Chalks, Cray Water Colours, Transparency, Flowers, Landscapes, Figures on paper, Silk and Velvet. Terms per quarter, for Board and Tuition \$42. Day Scholars, \$6, 8 ds. 12 ds.

CHALMER'S DISCOURSES, Cheap Edition. T. ARMSTRONG, No. 50, Cornhill, just published.

The Application of Christianity to the Commercial and Ordinary Affairs of Life, in a series of Discourses. By THOMAS CHALMER, Minister of St. John's Church, Glasgow. vol. 12 mo. price 75 cents.—Also, In Press, ESSAY ON THE EVILS OF POPULAR IGNORANCE. By JOHN FOSTER, Author of "Essays in the Form of Letters to a Friend."

Improvement of the Mind with Questions. JAMES LORING, has just Published and Sale at his Book-Store, No. 2, Cornhill, 50 cents half bound and 63 cents in sheep, lettered:—THE IMPROVEMENT OF THE MIND—By ISAAC WATTS, D. D. to which added, Questions adapted to the Work; for use of Schools and Academies.

Dr. Johnson's Recommendation. "Few books have been perused by me with greater pleasure than Dr. Watts' Improvement of the Mind; of which the radical principle may indeed be found in Locke's *Essay of Understanding*; but they are so expanded and ramified by Watts, as to confer on him the use of a work in the highest degree useful and pleasing. Whoever has the care of instructing children may be charged with deficiency in recommending this book is not recommended." Dr. Johnson's Life of Dr. Watts.

The above volume contains the whole of the First Part of Dr. Watts' Improvement of the Mind. This is believed to be sufficiently complete in itself without the Second Part, and is particularly suited to the capacities of the Young Persons. Both Parts might render the Work expensive for many scholars, and thus extend the whole. As this First Part was originally published in a separate volume, it is plain the excellent Author did not consider it as being any indispensable connexion with the Second. Also—Mason's Treatise on Self-Knowledge with Questions adapted to the Work, for use of Schools and Academies; Doddridge's Use and Progress of Religion in the soul, with a new first added—Florian's William Tell Switzerland Delivered, with a frontispiece. First Catechism for Children, containing common Things necessary to be known at an age. By Rev. David Blair. In the Press, Edwards on the Affections, abridged by Ellery, From the London edition, which will be added an Index of Subjects, Elements of Orthography, by way of Questions Answer. ep3m April

CHEAPER THAN TRACTS.

DAVID HALE, has a few single numbers of the Christian Observer, which he offers at sale, at the very reduced price of one mill each, the price of the New-England Tracts, though the price contains nearly four times the quantity of matter as that of the Tracts, a rich variety of Religious and Miscellaneous pieces, these numbers contain many elegant interesting Reviews, and many valuable articles of Biography. Each number consists of about seventy pages, and is offered at the lowest price of an Almanac. For sale at No. 9, Winter Street, and at the Recorder-Office. April

MUSIC TUITION.

M. R. S. P. TAYLOR, from New-York, Professor and Teacher of Music, and Organist of the "West Church," respectfully tenders Professional Services to the Ladies and Gentlemen of Boston, in teaching the Piano Forte, Organ and Singing. Application to be made at the Franklin Music Warehouse, No. 6, at street; or at his house in Clark-street, where he will give Instructions to those Pupils, who have the use of his Piano-forte. April

HOUSE IN DORCHESTER. TO LET, on the first of May, a pleasant convenient Dwelling-House, adjoining the residence of the Rev. Mr. Codman, in Dorchester.—Containing two parlors, a kitchen, and sleeping chambers; with a garden, stable, house, and a good well of water.—Apply at Recorder-Office. April

TO LET—A TENEMENT in Mazon-street, containing 8 Rooms, 3 on the lower story, with other conveniences, at 200 dollars per annum. Enquire of ABEL BAKER, No. 62 State-street. April

MAN SERVANT WANTED. Of sober and industrious habits, and well acquainted with his business. The best commendations will be required. April

NOTICE.

The Commissioners appointed by the Judge of Probate, for the County of Essex, to receive and examine the claims of several creditors to the estate of LEONARD THAYER, late of Randolph, in the County of Norfolk, Cordwainer, deceased, representing solvent, hereby give notice, that six months after the date of said Probate, the said Commissioners to receive and examine the claims of the creditors of said deceased, and that the creditors of said deceased, on the third of April, and the second of June and August, at the house of David Jacobs, in said Randolph, from one to 6 o'clock, P. M. MICHAEL WHITE, Clerk. March 12, 1821. SEYM. MARK.